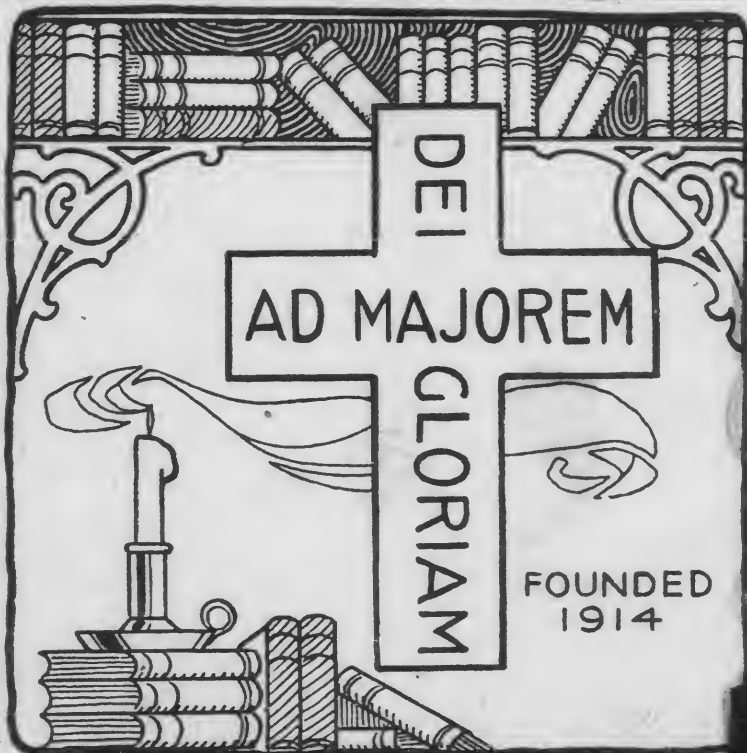


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*Journal*

MINUTES  
OF THE SESSIONS  
—OF THE—  
Baltimore Annual Conference,

HELD AT

Harrisonburg, Va., March 14, 1862.

Churchville, Va., March 19, 1863.

Bridgewater, Va., March 10, 1864.

Salem, Va., March 9, 1865.

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Rev. JOHN S. MARTIN, Secretary.

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AT A SESSION of the Baltimore Annual Conference of the Methodist Episcopal Church, South, held at Hinton, W. Va., March 24th, 1898, a subscription was ordered "to be taken to be applied to the publication of the Minutes of this Conference at its several sessions, 1862, 1863, 1864 and 1865, the period of the late war." On the last day of the same session it was—

Resolved, "That Bishop Wilson be requested to prepare an account of the work of our preachers in the City of Baltimore, during the years 1862-65, to be published in the Minutes of the Baltimore Conference for the years named."

At the meeting of the Bishops in May, 1898, Bishop Wilson was assigned to the Episcopal District including the Missionary Conferences in China, Japan and Corea. By his special request, Rev. Thos. E. Carson prepared a statement of our work in Baltimore and Maryland, 1862-65, which is embraced in these Minutes.

JAS. E. ARMSTRONG,  
Secretary of the Baltimore Conference  
M. E. Church, South.

MINUTES AND ANNALS  
OF THE  
*Baltimore Annual Conference,*  
(NOW OF M. E. CHURCH, SOUTH.)  
During the Years 1862 to 1866,  
**In Baltimore and Maryland.**

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AGITATIONS AND CAUSES :  
CONFERENCES AND CONVENTIONS.

On the adjournment of the Baltimore Annual Conference of the Methodist Episcopal Church, held at Staunton, Va., March, 1861, the preachers went to their appointments greatly agitated and concerned about the political condition of the country, and equally so about our Methodism in Maryland and Virginia. That session of the Baltimore Conference had the anomalous accompaniment of a Laymen's Convention, sitting at the same time and place, and considering with the Conference the same questions at issue. This lay assembly was of representative citizens and church members from Virginia and Maryland, and was the sequence of a preceding convention held in the Eutaw Street M. E. Church, Baltimore City, December, 1860.

The subject underlying and causing this conference agitation, and these conventions of laymen, was the action of the General Conference of the M. E. Church that met in Buffalo, N. Y., May, 1860. That General Conference enacted a law, making non-slave holding a condition of membership in the church, and caused a "New Chapter" to that effect to be placed in the book of discipline. Against this was pleaded the education of the southern conscience through generations of civil

and religious recognition of the slavery institution ; the sudden and great loss resulting, not only from their personal valuation, but also the abrupt change of the whole labor system in southern households and upon southern plantations. In addition to this, and much else, was presented the civil code of Virginia which prohibited at that time their liberation. But pleading, remonstrance and protest availed nothing. Thousands within the bounds of the old Baltimore Conference felt the new law to be the knife of excision.

### FIRST FORMAL ACT OF OPPOSITION.

The opposition to that law was an almost solid one in Virginia, Maryland, and Southern Delaware. It found its first formal expression in a meeting of the male members of the then great "City Station" of Baltimore. The following action was taken June, 1860, within a month after its passage as a church law :

"Whereas, the late General Conference at Buffalo, did, without proper authority, pass a 'New Chapter' on the subject of slavery, which seriously embarrasses and agitates the churches in slave territory. Therefore,

"Resolved, 1st. By the male members of the Baltimore City Station, in public meeting assembled, that we disapprove of, and refuse to obey the 'New Chapter,' regarding it as injurious to the Church of God among us.

"Resolved, 2nd. That we adhere to the discipline as it was prior to the late General Conference, and that we will faithfully resist all attempts, heretofore or hereafter made, to alter or change the terms of church membership to the injury of the Border Conferences."

Resolutions were passed by the same and other church bodies looking to a Convention of Laymen to be held in Baltimore in December following. That convention was held in Eutaw Street M. E. Church, and was one of great numbers and character. By unanimous action it "Resolved, that we will not submit to the 'New Chapter,' nor to the jurisdiction of the 'Buffalo General Conference.' "

The Baltimore Conference and the Laymen's Convention that met in Staunton, Va., March, 1861, by coincident action determined upon separation in the following act, to-wit :

“Resolved, That we hereby declare that the General Conference of the Methodist Episcopal Church, held at Buffalo, N. Y., in May, 1860, by its unconstitutional action, has sundered the ecclesiastical relations which have hitherto bound us together as one church, so far as any act of theirs could do so. That we will not longer submit to the jurisdiction of said General Conference, but hereby declare ourselves separate and independent of it, still claiming to be, notwithstanding, an integral part of the ‘Methodist Episcopal Church.’ ”

### CHANGES OF VIEWS: CAUSES.

Meanwhile, other and new conditions were forming. None, of either of these assemblies, ministerial or lay, whilst discussing the crisis of the church, could foresee the imminent crisis of the States. In less than six weeks after adjournment from Staunton the War was on, and preachers and people were driven to quick and widely differing decisions upon the issues of the day. There followed this event, confusion and conflict between the opinion and positions taken upon the church question, and those relating to the State and National politics. In Maryland it was followed by a general reversing of our Conference decision. Many of the preachers and thousands of laymen, some of whom had been leaders in the separation movement, sacrificed their convictions and pledged action in behalf of the church, to the political exigency of the hour, and their new environment. Apprehensions of business loss ; and loss of property by a possible confiscation if found even in ecclesiastical sympathy with a kindred southern organization ; also, apprehensions of the loss of their church property through the legal tenure of its titles, swayed thousands from their positions.

The fact is not called in question, that sympathies, as they were politically northern or southern, determined largely the course of preachers and people in their church affiliations at that time. Loyalty to the State was construed to mean a rejection of all former views and pledges relating to church separation, as though such separation and political secession were necessarily one. All, so thinking, were lost to the Methodism of Maryland as represented by the Staunton action. Other thousands gave an enforced political loyalty on the one hand, and a quasi, actionless, and therefore valueless sympathy on



the other. From the great promise and assurance of success which our movement had in Baltimore and Maryland generally, it was comparatively lost during the first few weeks of the war.

### THREE BALTIMORE CONFERENCES : WAR SESSIONS.

The Baltimore Conference at Staunton, March, 1861, decided to hold its next meeting in Baltimore City, March, 1862. When March, '62, came, the army lines of the two great sections of our country lay between Maryland and Virginia, and the intended Conference was impossible. Three Conferences, each composed of a part of the one Baltimore Conference as it was in Staunton the year before, met at the time appointed, March, 1862, in as many different places. One in Harrisonburg, Va.; another in Baltimore City, Light Street M. E. Church, and the third in the same city, in the counting-room of a friendly merchant. The first (Harrisonburg) was composed of a *majority* of the Baltimore Conference, and it held firmly to its action of the year before in Staunton, Va. The second met under the authority of the M. E. Church—its discipline of 1860—which had been rejected the year before by a large majority of the body as whole. The third, composed of five members, met in full sympathy and accord with the Virginia part of the Conference and under the authority of the discipline of 1856.

The Conference that met in Light Street Church, Baltimore, had presented for its action a resolution, in substance as follows :

“That, as the unavoidable absence of the Ministers and Members of the Conference within the Confederate lines would prevent their concurrence in any action in reference to the resolutions adopted at the Staunton Conference, therefore nothing should be done inconsistent therewith, and that we agree to await the time when the entire Conference can meet again in peace and harmony.”

It so happened that the Staunton minority of '61 was the Baltimore majority of '62, and the proposal was promptly rejected by the Conference, and an action was taken “to repudiate, as null and void, the action of the Baltimore Conference

at Staunton, and to consider all members, not answering to their names, as having withdrawn from the Church." In anticipation of a probable action of this kind, and to be consistent with the action of the Staunton Conference, the five preachers composing the third Conference of that date were not present at the Light Street Conference on roll call, nor took part in any of its proceedings. They, with their Virginia brethren, were pronounced "Withdrawn."

The situation of these five members was one of oppressive isolation, and their bitter disappointment found cause enough in the abandonment of an almost completed and righteous movement by most of its Maryland leaders—ministerial and lay. That a question of purely "Right and Wrong" in church government, that had already been duly weighed and religiously decided, should be swept from existence, or be merged into political issues that were without legitimate connection therewith, was as utterly unwarrantable, as at that date we felt it to be detrimental.

The other of the three Conferences referred to, met that first Wednesday of March, 1862, and conducted its business much after the style of "Conversations between the preachers," in the Early days of Methodism, the minutes of whose "Conversations" are still extant.

#### CONFERENCE OF FIVE.

Rev. Ezra F. Busey, much the senior of the others, acted by common consent as president. The roll was made up, and Ezra F. Busey, Alpheus W. Wilson, Thomas E. Carson, elders, and Wm. J. Perry, and John A. Williams, deacons, answered to their names. (At the date of this writing Rev. A. W. Wilson, now acting senior bishop of the M. E. Church, South, and Rev. Thos. E. Carson, of the Baltimore Conference, remain both in active service, the other three have gone to their reward.)

The business of the session resolved itself necessarily into the consideration of a few serious questions and answers, in substance, as follows:—

Question 1st. Shall we attend as members of the Baltimore Conference of the M. E. Church, now in session in the Light Street Church?

Answer. We cannot, if we still hold to our Annual Conference Action and still believe the Buffalo General Conference did wrong to this section of the Church by its "New Chapter" enactment.

Question 2nd. What shall be our attitude toward our brethren in Virginia, who, because of the war, are unable to meet in Baltimore at this time as agreed upon last year?

Answer. We shall hold firmly to our connection with them, and, act for the church in harmony with them, as far as possible, till we may again come together in one body.

Question 3rd. What is our present position on the question of separation from the M. E. Church?

Answer. We see no reason for changing our opinion, or regretting the action of our Conference last year.

Question 4th. What shall be our relation to each other as preachers?

Answer. We shall continue as heretofore,—*Brethren* in the same church, conference, and cause, and will faithfully stand by each other for our mutual help, as need may require and ability serve. We will also co-operate in all ministerial work.

#### BALTIMORE ORGANIZATION : LEADING LAYMEN—DECLARATION.

While these preachers were thus conferring, and not a little at a loss as to what might result, a considerable number of good men and true, laymen of courage, wisdom and resources, united with them in a plan for immediate organization. No true history of our beginning in Baltimore can afford to omit its first official names : John M. Buck, Chas. J. Baker, John W. Bruff, Dr. Alexander F. Dulin, Samuel G. Miles, J. B. Brinkley, Gersham Broadbent, Chas. Towson, Sam'l Randall, Leonard Passano, Wm. R. Barry, the brothers Diggs, Charles and Joseph Shipley, T. J. Magruder, Thos. Norris, Daniel Shipley, Wm. Carback, F. Lawrence, Wesley Starr, Carvill H. Carson, Samuel Burnette, John W. Massey, with Wm. J. King, of East Baltimore, Milton D. Mettee and John C. Smith. These laymen, with Revs. J. Newman Hank, Jos. N. Spangler, Dr. John Poisal, supernumerary preachers, and Rev. Dr.

Thomas E. Bond, local preacher, composed a Quarterly Conference worthy of most honorable mention.

Its first act was to receive the five traveling preachers as the pastors of the four congregations established. The next was to set forth a declaration of plan and purpose, from which paper, drawn up at a considerable length, we make a few extracts necessary to these historical minutes :

“Resolved, We cannot conscientiously submit to the jurisdiction of the Buffalo General Conference, nor become members of the church, under the New Discipline of 1860.”

“We furthermore avow our continued adherence to the discipline of 1856. We acknowledge no other. In this position as a church, we intend to stand, being influenced by no political consideration whatever, and we and other churches and congregations associated with us, assure our people and all who may unite with us, that there shall be neither political nor social distinctions in our midst; nor will any interference with matters of State be allowed either among the Ministry or Laity.

“As members of the Methodist Episcopal Church, *independent* of the General Conference of 1860, we shall know no change of the doctrines, principles, or usages of Methodism. All we ask of the Ministry is to confine themselves exclusively to the one work of ‘spreading scriptural holiness over these lands,’ and to preach ‘Christ and Him crucified’.”

#### APPOINTMENTS : HELPING BRETHREN.

The arrangement of the work of the preachers for the year, from March, 1862, till March, 1863, was as follows :

“Central,” (New Assembly Rooms,) E. F. Busey.

Biddle Street Hall, A. W. Wilson.

West Baltimore, T. E. Carson.

“Chatsworth,” John Williams.

Worship to be held each Sabbath, and the four preachers to preach in regular turn at all the appointments, but each to hold himself responsible for the pastoral visiting and other work of the special charge assigned him.

Rev. William J. Perry, not having a special charge this year, established and taught a day-school in the city for his personal support. At the same time he gave to our Maryland

work, in this formative period, a ministry of great value. His work in Harford County continues to this day, an enduring testimony to his fidelity and zeal.

Rev. Dr. Thomas E. Bond, of Harford County, Maryland, with his marvelous versatility and great strength of mind; with his high professional attainments as physician, editor and local preacher, promptly allied himself with the five preachers in Baltimore, representing the Staunton Conference, and gave to the movement the full benefit of his wisdom and power, both in the pulpit and in counsel.

Meanwhile, Rev. Joseph N. Spangler, supernumerary, established a number of congregations in Baltimore and Anne Arundel Counties, which we now serve, and which are monuments to his great faithfulness and success. During this year also, Rev. James Pearrie, a local preacher of very decided ability and wide influence in Frederick County, Md., began work for our church in his home neighborhood, gathering congregations, and, largely from his own wealth, building churches in such number as to establish a complete circuit. This circuit, (Linganore,) founded chiefly by James Pearrie, covers the ground of the Robert Strawbridge home, and the "Log Meeting House," the home of the first Methodist Society of America. (1762.)

#### PLACES OF WORSHIP: HALLS—CHURCHES—RESIDENCES.

Having no church buildings, public halls were secured in suitable sections of Baltimore in which to hold worship. "The New Assembly Rooms," corner of Lombard and Hanover Streets—a hall of twelve hundred seating capacity—was made the "Central" charge. This name "Central" had no meaning, as has been interpreted, of forming another branch of Methodism; Central in the country at large—it applied to the city location only. The name "Central" continues to this day, and although given to one of our West Baltimore Charges, it is the continued organization of our first movement in Baltimore.

"Chatsworth," located on the corner of Pine and Franklin Streets, had been an established "Mission"—appointment

from April, 1859. Charles J. Baker, a man of great business enterprise and success in Baltimore, a member of Eutaw Street M. E. Church, and a thorough Methodist, planned and chiefly conducted this mission work. A Sunday School was organized, prayer meetings were held, and pastors of Baltimore "City Station" preached as opportunity served. The building that Mr. Baker bought and changed into a house of worship, was an old frame residence on "Chatsworth Hill," then a locality well selected for mission work.

"Chatsworth" building being at that time, March, 1862, the property of Mr. Baker, and "Chatsworth Mission" a charge of one year's standing in the Baltimore Conference, under Rev. John A. Williams, and furthermore the preacher in charge, with the founder of the Mission, and most of its members being in agreement with the Staunton decision, "Chatsworth Mission" was ready in an organized form to be merged into the movement of establishing a church on the basis of the Staunton action of '61. About the first of April, '62, a congregation was established on the north side of Baltimore, in a hall on Biddle Street, near Madison Avenue. That appointment was the beginning of what is now "Trinity" M. E. Church, South. Shortly thereafter, an Odd Fellows' hall was secured on Republican Street, West Baltimore, and a regular organization was effected. This fourth charge continued successively thereafter as "Winans' Chapel," and the "St. Paul's" of to-day.

"Winans' Chapel" was so called because of its being the property of Mr. Thomas Winans, of Baltimore, and was very near his residence on West Baltimore Street. It had been a Presbyterian Church, but its congregation, building in a more eligible neighborhood, sold to Mr. Winans. On our making application for its use, it was promptly granted, and the building leased individually to Thomas E. Carson, for a nominal sum per annum, "until no longer needed, or vacated on demand." It served our church without cost until the dedication of St. Paul's, from 1862 till 1870. In these times in Baltimore, there was preaching also at Mr. Kirkland's residence on West Baltimore Street, and Joseph Boyd's on East Baltimore Street. The latter place became the point of organization of our church in East Baltimore.



The four congregations — “Central,” “Chatsworth,” “Biddle Street” and “West Baltimore” — were established so nearly at the same time, and by the same general body of men, that no one of them could claim, had it so wished, priority in the movement. The four appointments constituted *one charge*, governed by one Quarterly Conference, and under the discipline of the M. E. Church of 1856, as far as that discipline could have adaptation to its “independent” position “Independent” in the sense of belonging to neither of the two great Methodist Churches, North or South, at that time, nevertheless, identical with the Baltimore Conference position in Virginia, and of which Conference it was part, and whose destinies it intended to share, come what might.

#### TRIALS—CONTROVERSY : GOVERNOR AND GENERAL.

These were times of trial and somewhat of danger. On Sunday immediately following the battle of Port Royal, Virginia, the city was hardly controllable. When the congregation gathered at “Central” or “New Assembly Rooms” at eleven o’clock, there was handed the preacher and official men a note from the Mayor of the City, making request “That no service be held, because the city is in great excitement, and your particular congregation is in danger.” The question was soon settled to hold service, and a polite but positive word was returned that “We will worship as usual, and if protection is needed we shall expect the authorities to look to it.” When about midway of the sermon the coarse roar of the coming mob was heard. The preacher went steadily on. The uproar and a pistol shot under the Lombard Street windows had a meaning of danger that fortunately few only of the great congregation knew. The dread of panic, and worse, turned pale those few who held the secret. But presently all was quiet. We were thankful to God and a specially detailed police force. The mob was turned back.

It was during this year, 1862, that Governor Bradford, of Maryland, had his attention directed to our church organization, as one of “organized disloyalty.” As no foundation whatever existed for this accusation against our church, whatever may have been the political views of individual members,

the Governor gratified the accusers by issuing an order for the "National flag to be put into all churches." This act was resented by a number of congregations in Maryland, and, as ours seemed especially designated, Rev. A. W. Wilson stepped to the front with a protest in the name of "Constitutional Rights," claiming a perfect freedom in all religious worship, absolutely untrammelled and unconstrained by any national or political interference whatever. He boldly challenged the Governor to make good his authority under law, or precedent, to *force* into a purely spiritual worship anything even suggestive of things secular or political, or, for that matter, even things religious, so far as his official excellency might have any, or feel disposed to use them that way. Articles of columns length in the city papers were exchanged from day to day for some time, and the controversy between the Governor of Maryland and the young Methodist preacher became a matter of extensive note. If the Governor prevailed by might, the destined bishop did by mind.

Nearly every sermon was preached under the espionage of a military spy, not however because of any alarm felt by the commandant, but to gratify persistent accusers who urged suppression of our church assemblies, and arrest and imprisonment of its leaders.

The chief in command, Gen. Wadsworth, once gave these accusers his own good opinion, viz.: "That if all preachers preached as pure a gospel, and all pulpits were as free from politics as those reported against, it would be better every way for churches and people."

#### END OF CONFERENCE YEAR : APPOINTMENTS FOR 1863-64.

At the end of the first year, March, 1863, of our work in Baltimore and Maryland, the preachers met again in conference. The past year was carefully considered. The number of members of the combined societies was nearly one thousand. Four Sunday Schools in active operation. The preachers had been comfortably supported. The plan of appointment agreed upon for the next Conference year was as follows : "Central" (now occupying a hall at Eutaw Street, near Lexington Street)



E. F. Busey; Biddle Street Hall, A. W. Wilson; West Baltimore, Thos. E. Carson; "Chatsworth," Wm. J. Perry; Dorchester, Jno. A. Williams.

## CHURCHES AND HELPERS :

### "CHATSWORTH" INDEPENDENCE.

May 12, 1863, the corner-stone of "Chatsworth," our first church building in Baltimore, was laid. In November, 1863, we occupied the basement for preaching and Sabbath School. In this all rejoiced. A church-home meant much to us in those days. During the summer of this year, 1863, we secured "Winans' Chapel," and the "West Baltimore" congregation also found a home and was glad.

Rev. Wm. V. Tudor came into Maryland this year, from the Virginia side of our Conference, and shortly after was called to Cambridge, Dorchester County, Md., and organized a charge which still continues its prosperous career in the Virginia Conference M. E. Church, South. Rev. F. A. Mercer also came into Maryland during this year, and served our cause with much efficiency in several parts of the State.

Our progress in Baltimore met this year with its first serious interruption. "Chatsworth" determined on Independence. At a Quarterly Conference, October, 1863, the official representatives of "Chatsworth," with unqualified respect, laid before that body a carefully prepared declaration of its purpose to "reassume their separate position as a church."

On learning the grounds for this action : 1st, Dissatisfaction with the joint ministrations of five preachers. 2nd, The connection with the Virginia part of the Baltimore Conference. A remonstrance was prepared and offered to "Chatsworth" as follows : "The request made of us by Brother Chas. J. Baker and others to fill the pulpit of Chatsworth Church by Ministers of this organization to the end of the present Conference year, indicating a determination on the part of the brethren therein represented to assume their former position as a separate charge in March, 1864, and having reasons to infer that they contemplate Independence in the proposed change, we deem it due alike to the brethren referred to ; to the Conference which we represent ; and to ourselves, that we say frankly, and in all Christian kindness, that our official

connection with them hereafter must depend upon their continuance under the jurisdiction of the Baltimore Conference, and their adherence to all practical rules of the Discipline adopted at its annual session in 1861. They may become a separate charge, and receive any member of our Conference as their pastor, whose obligations elsewhere interpose no barrier to their wishes, not only without violating any law or usage of Methodism, but with the entire sanction and approval of the preachers stationed in Baltimore; but not so, if to set aside the usual bond of union, between separate charges, existing in the regular Quarterly Conference." The proposition for each of the appointments to become a distinct "Station" met with ready agreement.

The other reason for separation from us, however much separation was to be regretted, could not be compromised with. Our relation with the Virginia brethren and Conference connection with them, we meant not to destroy nor disturb. We were one with them in church position and government. We were only absentees from their Conference sessions by the exigencies of the war.

"Chatsworth" protested and became an "Independent Methodist Church, free from the control of any Conference." Rev. John A. Williams was called from Dorchester Circuit and became pastor of Chatsworth, adopting its new discipline and thus severing his connection with us. It is due this gifted young man to record the fact that he had served us well, and had much fruit to his ministry. He died early in life and the loss of his gifts as a pulpit speaker, his fine social qualities and bright mental endowments, was felt and regretted.

Biddle Street congregation had become one of much strength and prosperity during this year, and the building of "Trinity" Church, on Madison Avenue, projected and commenced.

#### ENDING OUR CONFERENCE YEAR 1863-64 :

##### APPOINTMENTS.

This year's work showed increases in members, growth in the Sunday School and a favorable general condition with the struggling church. The ending of this year was also the ending of perfect harmony, of agreement, of the joint-ministry of

five preachers in the charge and one Quarterly Conference over all. Thereafter, each church and congregation was to be a distinct pastoral station.

The following appointments were agreed upon : Central, E. F. Busey ; Biddle Street, A. W. Wilson ; Winans', T. E. Carson ; Baltimore Circuit, J. N. Spangler ; Dorchester, F. A. Mercer ; Cambridge, W. V. Tudor ; Harford, Wm. J. Perry ; Linganore, supplied by James Pearrie ; J. N. Hank and John Poisal, supernumeraries.

#### CONFERENCE FOR YEAR 1864-65 :

##### TRINITY.

The plan of separate pastorates and Quarterly Conferences proved its wisdom by the enlarged responsibility at each place, and the much greater number of official positions for efficient workers. Each station moved on with increased life and success. "Trinity," from prudential considerations, sought no incorporation of its church building in the name of any organization. It was held by individuals as their own property, and not until after the civil war, was the charter secured that established this church as "Trinity Methodist Episcopal, Church, South." Effort had been made to lead Trinity into absolute independence. Safety of property was urged, hence its being held for a time in individual right. Temporarily a modified independence did obtain by reason of existing war conditions, but only in relation to property and in no sense expressive of failing devotion to the Baltimore Conference in Virginia, or rejection of our Church position.

#### CONFERENCE, 1865-66.

In March, 1865, our roll was as follows : E. F. Busey, A. W. Wilson, T. E. Carson, Wm. J. Perry, Joseph N. Spangler, J. N. Hank, W. V. Tudor, F. A. Mercer, Jno. Poisal.

Reports at this "Conversational" Conference were favorable from all points. The Baltimore City appointments were steadily growing under the pastoral supervision of the three first named preachers, and the charges at the several other points in Maryland showing much progress under Jos. N. Spangler, W. V. Tudor, Wm. J. Perry, F. A. Mercer, and Jas. Pearrie (local supply).

This Conference agreed on the following plan of appointments: Central, W. J. Perry; Trinity, A. W. Wilson; Winans', E. F. Busey, T. E. Carson; Cambridge, W. V. Tudor; Patapsco, Jos. N. Spangler; Dorchester, F. A. Mercer, J. N. Hank, Jno. Poisal, supernumeraries.

#### "TRINITY:" HELP OF GOOD WOMEN.

In the early part of this Conference year Trinity church building was finished and dedicated, and under the pastoral care of A. W. Wilson, with Chas. Hall of the Virginia Conference to assist; from November till March, it moved on with increasing prosperity.

In the forward movements of the Christian church, whilst women have ever been active and faithful helpers, it was so conspicuously true of them before the eyes of all witnesses, and all participants in our history in Baltimore, especially, from the Staunton Conference of 1861 to Alexandria 1866, that the acknowledgment of their hitherto unmentioned agency should now be made, and, not merely as an act of grace, but of justice most absolute. These simple annals must bear testimony to their place and power, or be at serious fault.

Women, Christian women, in triple numbers above those of the good men, named and unnamed, came with their religious and material *all* to serve our cause. Husbands, sons, and brothers were oft-times nerved into duty by braver wives, mothers and sisters. "Elect women" of the Church, rather "elect of God" in the day of our Church's need, followed faithfully, but it was oft-times the leadership of their own courage put into men. There were days of test, and women of power had to thrust their stronger hearts of hope into the hearts of faltering men to steady their faith, and lift them to their own level of mighty effort and unyielding purpose. But, after all, this is woman's history in the kingdom of Christ the world over. Her strength to us was a vast something in that day, and this tribute is as nothing.

#### PEACE: REUNION AT ALEXANDRIA.

Early in this Conference Year, May, 1865, the war ended, and with it ended our isolation. The work as arranged went steadily on. Visits from some of the Virginia brethren were

gladly received. Bishop John Early, by special invitation, came to Baltimore during the year and preached at "Central" and "Trinity." He made no movement, official or otherwise, to influence our churches towards the M. E. Church, South.

As the year sped away and the time for Conference at Alexandria, February 7, 1866, drew nearer, the yearning of the Maryland few to be in it, and of it, was intense beyond measure. Five years of separation, and five years of experience in affairs of the Church and Nation unparalleled, had passed. The day of Conference came—a day of rarest joy. The handful from Maryland, conscious of having done what they could in the years intervening, lifted up their voices and wept with Virginia's host, and with them sang as never before :

"And are we yet alive,  
"And see each others face ?  
"Glory and praise to Jesus give,  
"For his redeeming grace."  
  
"What troubles have we seen,  
"What conflicts have we passed ?  
"Fightings without and fears within,  
"Since we assembled last."

When the Secretary of many years—John S. Martin—made the roll-call of the old Conference, and the four or five Maryland absentees found their names still there, it was a cup overfull.

Dr. Thomas E. Bond, of Baltimore, representing the lay membership of the Conference, was elected Chairman of the Special Committee, and drew up the report, which, by unanimous adoption, placed our Conference in such position as to make it possible to be received, by Bishop John Early (present by special provision), into the Methodist Episcopal Church, South. With this act accomplished, our official work reported and approved, and characters passed, the distinct minutes and history of the *fragment* Baltimore Conference, of the war years in Maryland, ended.

The Minutes of the Baltimore Annual Conference of the M. E. Church, South, March, 1866, extant, chronicles all else of the period.

MINUTES

—OF THE—

Baltimore Annual Conference,

OF THE

METHODIST EPISCOPAL CHURCH,

HELD AT •

HARRISONBURG, VA.,

**March 14th, 1862.**

## Minutes of Conference.

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### FIRST DAY—FRIDAY.

Pursuant to a call by the Presiding Elders of the Rockingham, Roanoke, Lewisburg and Winchester Districts, the Baltimore Annual Conference met at the M. E. Church, Harrisonburg, Va., Friday morning, March 14th, at 10 o'clock.

The Conference was called to order by S. Regester.

E. R. Veitch was, on nomination, elected President of the Conference.

J. S. Martin and J. E. Armstrong were elected Secretaries.

The Conference was opened by singing Hymn 707—

“And are we yet alive.”

Prayer was offered by W. S. Baird and J. C. Dice.

The roll of the Conference was called and the following members answered to their names :

John S. Martin, Eldridge R. Veitch, Samuel Regester, Robert Smith, Thomas Hildebrand, W. F. Speake, James E. Armstrong, John P. Hyde, William S. Baird, John C. Dice. Enoch G. Jamison, Louis R. Jones, Jason P. Etchison, Leopold Lenz, Charles A. Joyce, William R. Stringer, Lorenzo E. Johnson, Shannon F. Butt, James S. Gardner, George V. Leech, J. A. H. Moore, James W. F. Graham, Thomas Briley, Presley B. Smith, Leonidas Butt, James F. Liggett, A. Poe Boude, Joseph R. Wheeler, George G. Brooke, Samuel H. Griffith, David W. Arnold, John N. Gray—32.

(Peter H. Whisner, Adam Q. Flaherty, Archibald J. Porter—Probationers.)

On motion, Resolved, That the President be authorized to proceed with the order of Conference business, so far as circumstances may justify, or allow.



The Rules of Conference, adopted at the last session, were ordered to be the rules of this body.

On motion, the following Committees, to be nominated by the Presiding Elders and elected by the Conference, were ordered, viz. :

Necessitous Cases, Seminaries, Temperance, State of the Church, Public Worship.

The Committees ordered were appointed as follows :

Necessitous Cases—R. Smith, S. H. Griffith, J. P. Etchison, L. R. Jones, J. W. F. Graham, J. A. H. Moore.

Seminaries—W. S. Baird, T. Hildebrand, L. E. Johnson, J. C. Dice, P. B. Smith, T. Briley.

Temperance—W. F. Speake, E. G. Jamison, G. V. Leech.

Public Worship—E. R. Veitch, T. Hildebrand, P. H. Whisner.

State of the Church—J. E. Armstrong, W. S. Baird, J. C. Dice, W. F. Speake, D. W. Arnold, P. B. Smith, J. F. Liggett.

Conference determined to meet at 8.30 A. M. and adjourn 12 noon.

A communication from W. P. Conway was presented and read.

A paper containing the action of the official members of Fredericksburg Station was presented and read, and on motion, it was referred to the Committee on the State of the Church.

Conference adjourned with singing the Doxology and with the Benediction by W. F. Speake, to meet to-morrow, 8.30 A. M.

## SECOND DAY.

SATURDAY MORNING, MARCH 15.

Conference met pursuant to adjournment.

The President in the Chair.

The roll was called.

The journal of yesterday was read and approved.

On motion, the call of the roll was ordered, that the amounts of Conference collections in the hands of the brethren be reported.



On motion, it was ordered that the Committee on Necessitous Cases be permitted to exercise their discretion in receiving the claim of those reported as necessitous; and, in case the claim of any effective man be presented, the name be first reported to this body.

The roll was called for collections and claims.

The report of the Committee on Temperance was read, and on motion, it was adopted.

In view of the absence of several members of the Committees of Examination appointed last year, the following additions were made last year :

1st Year—F. C. Tebbs, W. F. Speake.

2nd Year—J. P. Etchison, S. H. Griffith.

3rd Year—G. V. Leech, E. G. Jamison, D. W. Arnold.

4th Year—R. Smith, W. S. Baird, P. B. Smith.

The several Committees, with the candidates to be examined, were granted leave to retire.

The Conference ordered a recess of thirty minutes.

The session was resumed.

Rev. Brothers J. Lester Shipley and Bledsoe, of the Virginia Conference; Rev. Brother Slaven, of the Western Virginia Conference, were introduced.

Question Third of the General Minutes was called, viz. : Who are admitted into full connection ?

The characters of Louis R. Jones, J. Poisal Hyde, Leonidas Butt, John N. Gray, were examined and passed, and they were admitted into full connection.

The character of James W. Bennett was examined and passed.

The death of Rev. J. C. McNeer was appropriately noticed by P. B. Smith.

The Fourth Question of the General Minutes was called, viz. : Who are the deacons ?

The characters of Lorenzo E. Johnson, Shannon F. Butt, Leopold Lenz, Thomas Briley, J. A. H. Moore, were examined and passed.

The case of Moses May was on motion postponed.

The Fifth Question of the General Minutes was called, viz. : Who remain on trial ?

The characters of Mabury G. Balthis, Adam Q. Flaherty, Lemuel W. Haslup, Peter H. Whisner, were examined and passed, and on motion they were continued on trial.

The Report of the Committee on the State of the Church was presented and read.

On motion, Conference resolved, that when it adjourn, it adjourn to meet this afternoon at 3 o'clock.

Conference adjourned with singing the Doxolgy, with prayer by Rev. J. L. Shipley, of the Virginia Conference.

#### SATURDAY AFTERNOON.

Conference met pursuant to adjournment.

President in the Chair.

Religious services were conducted by Joseph R. Wheeler.

The Report on the State of the Church was taken up, item by item.

The First Resolution was read, and on motion, it was adopted.

The Second Resolution was read, and on motion, adopted.

A substitute for the Third Resolution was presented by S. Regester, and on motion, it was adopted.

The Fourth Resolution was presented and read, and on motion, it was adopted.

The Report as a whole was then on motion adopted.

S. Regester, J. S. Martin, E. R. Veitch, were elected as messengers to the General Conference of the M. E. Church, South.

On motion, Resolved, that we have read with great satisfaction the Resolutions of sympathy passed by the Virginia Conference at its last session, and we cordially reciprocate their feelings of kindness and affection.

Conference ordered that the Report and Resolutions, relating to the State of the Church, and the Resolution relating to the action of the late session of the Virginia Conference, be published in the Richmond Advocate and in the secular papers of the State.

A collection was ordered to be taken in all our charges, to defray the expenses of the messengers to the General Conference of the Methodist Episcopal Church, South.

Conference ordered that the Conference collections, in the hands of R. R. S. Hough, be appropriated to D. Trout.

The Report of the Committee on Necessitous Cases was presented and read, and on motion, it was adopted.

Conference ordered that \$18.00, received since the adoption of the Report on Necessitous Cases, be equally distributed among all the claimants.

The Eleventh Question of the General Minutes was called, viz: Were all the preachers' character examined?

The name of each preacher having been called, the characters of all were passed without objection.

On motion, Resolved, That in view of the action of our Conference of last session, that the Discipline of the Church of 1856, be considered the law of the Church, so far as it may be applicable to our circumstances.

A Committee on Publication was ordered, consisting of J. S. Martin, G. V. Leech, W. S. Baird, P. H. Whisner.

A vote of thanks was given to Messrs. Wartmann, Editors of the Rockingham Register, for their kindness in offering to print copies of their paper containing the proceedings of this body, free of charge.

On motion, Resolved, That in view of the disturbed condition of the country the Presiding Elders be, and are hereby, authorized to make no changes in the appointments of the preachers, unless in cases of real necessity.

A collection for necessitous claimants was ordered to be taken up during the month of May in all our charges, and be forwarded to the Secretary of the Conference, to be distributed by him to the several claimants.

A vote of thanks was offered to the members of the several churches and to the citizens of Harrisonburg for the kindness extended to us during our session.

Conference adjourned with singing the Doxology and with prayer, to meet this evening at 8 o'clock.

#### SATURDAY EVENING.

Conference met pursuant to adjournment.

President in the Chair.

Religious services were held.

The journal of this afternoon was read and approved.

The death of Brother J. M. Littell was appropriately referred to, and, on motion, W. F. Speake was appointed to publish a memoir of Brother Littell in some paper of the Church.

Conference proceeded to fix the place of its next session.

Harrisonburg, Salem, Churchville, Lewisburg, Covington, Staunton, Lexington, were placed in nomination.

Conference determined, by a unanimous vote, to meet in Salem, Va.; the time to be fixed by the Presiding Elders. It is also understood, that if it be deemed expedient, the Presiding Elders shall have power to change the place of the Conference Session.

The First Question of the General Minutes was called, viz. : Who are admitted on trial ?

Answer. None.

Committees of Examination were appointed as follows :

1st Year—J. R. Wheeler, J. P. Etchison, J. A. H. Moore.

2nd Year—G. G. Brooke, L. D. Nixon, W. F. Speake.

3rd Year—J. W. Ewan, A. H. Buhrman, H. A. Gaver.

4th Year—W. S. Baird, D. W. Arnold, J. F. Liggett.

Conference Stewards were appointed as follows : R. R. S. Hough, J. C. Dice, L. D. Nixon, S. Rodgers, S. McMullen.

Committee on Sunday Schools : J. E. Armstrong, L. E. Johnson, J. Leef, J. H. March, John Landstreet.

G. V. Leech and J. C. Dice were appointed Visitors to the Wesleyan Female Institute, at Staunton, Va.

A vote of thanks was presented to the President of this body for the satisfactory manner in which he has presided during this session.

The first Fridays in May and November were appointed as days of fasting and prayer for the prosperity of the Church throughout our bounds.

The amount of \$5.27 was collected for the sexton.

On motion, Resolved, That we, as members of the Baltimore Annual Conference, do most cordially approve of, and commend, the organization of a National Bible Society in the Confederate States.

The following paper was presented and read, and on motion, it was adopted :

Whereas, The disordered state of the country has prevented many of our brethren in the Winchester, Potomac, Baltimore and Washington Districts, from being present at the session of this Conference, therefore,

Resolved. That we hereby express our deep solicitude for them, and that we will commend them to the Great Head of the Church, in our constant prayers.

The minutes of the evening were read and approved; the appointments of the preachers for the next year were read by the President, and the Conference adjourned to meet at Salem, Roanoke County, Virginia, in 1863 (time not given).

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## Reports.

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### TEMPERANCE.

The Committee on Temperance beg leave to report :

That they view with fearful forebodings the vast and sudden increase of intemperance within the limits of our State. Terrible as is this evil in ordinary times, in these days of extraordinary trial it becomes vastly more alarming. When now everything depends upon the wisdom of our counsellors and the skill of our general officers, upon the bravery of our army and the patriotism of the people, it can be but heart-rending to see the liberties of our people hazarded by the fatal attachment to the intoxicating cup which prevails among all classes. Alarm too is changed into just terror on finding that the conversion of those blessings intended by God for the sustenance of man, into a poison whose baneful effects are measured only by the duration of eternity, has within the last year been multiplied more than five-fold. Distilleries, miniature hells on earth, are filling the land with their sulphurous fumes and flames.

Experience at last has demonstrated that moral suasion can do little, when set against the love of strong drinks. On that point men who observe and reflect are no longer divided.

Other means must be resorted to, to stay the tide that threatens to overwhelm our all. We congratulate the country that, at last, measures preventing the distillation and distribution of intoxicating liquors have been taken by the Executive of the country, for the protection of our Metropolis, and we trust that very soon the authorities of our State will exert its authority for a similar end, for the benefit of the whole State. Only thus can we be saved.

It is high time for the Christian Ministry to take a firm position in favor of prohibition by legislation, and by a faithful proclamation of the Bible doctrine on this subject, and give the whole weight of religion to sustain those of our legislators who have the moral courage to take the stand. If by iron chains of law the devouring beast be not bound, woe to us as a people. The wrath of God, when the cup of our iniquity has made us sufficiently drunken, how can it be restrained ?

The following resolutions are presented :

1. That as Ministers of the Gospel, we recognize the obligation laid upon us to combat the evil of intemperance often from the sacred desk, and that we will endeavor to meet faithfully this obligation.

2. That having seen the failure of the means made use of heretofore to abolish intemperance, we firmly believe that nothing short of prohibition by law can attain that desired end.

3. That our General Rule in vending, or drinking, ardent spirits, must be most rigidly enforced in all cases, that no moral fester may pollute the body ecclesiastic in the shape of a dram-drinking professor of religion.

WM. F. SPEAKE,

E. G. JAMISON,

GEO. V. LEECH.

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### SEMINARIES.

The Committee on Seminaries respectfully submit the following report :

The Wesleyan Female Institute, at Staunton, Virginia, is the only institution of learning at present under the direction and patronage of this body. While other institutions of a similar character, under the pressure of existing circumstances, have been compelled to close, the Wesleyan Female Institute has nobly struggled against all difficulties and is in successful operation. Your Committee, however, is free to express the belief, and would earnestly impress the same upon the minds of the Methodist community and others, that this institution is

not patronized to the extent its merits demand, and their ability would justify. It is located in one of the most beautiful inland towns of the State, and is in the midst of a people highly refined and educated, and is remarkably healthy, easy of access, and occupies a central position in the bounds of our territory. It is conducted with commendable zeal and efficiency, offering to those in search of a substantial and classical education every inducement and facility. The Principal, Rev. W. S. Baird, a member of the Baltimore Conference, is too well known to you as a Christian gentleman and scholar to need any words of special commendation by your Committee, eminently possessing as he does every qualification for the position he occupies. The domestic arrangements, under the immediate supervision of Mrs. Baird, are all that could be desired. She is a pattern in everything that constitutes a high-minded and refined Southern lady, and parents may rest assured that their daughters, if placed under her supervision, will have every interest cared for. Ministers' daughters receive the regular tuition free of charge.

Your Committee would submit the following resolutions for your adoption :

1. That the Wesleyan Female Institute is worthy of our confidence, and that we will use our influence and best exertions to secure for it a more extended patronage.
2. That whenever practicable we will solicit donations and take up collections for the benefit of the school.

P. B. SMITH, Secretary.

J. C. DICE,  
Chairman.

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### STATE OF THE CHURCH.

The Committee on the State of the Church, respectfully present the following report :

In looking back to the action of the last Annual Conference, we have reason to be grateful to the Great Head of the Church for the guidance of His gracious providence through the perilous difficulties which have beset our beloved Zion. A crisis had come in the history of the Mother of Conferences. Firmly had she adhered, during a period of eighteen years, to her oft repeated pledge that "she would hold no ecclesiastical connection with any religious body making non-slaveholding a test of membership." When, in the form of a New Chapter



on slavery, inserted in the discipline by a large majority of the Buffalo General Conference, this act, unwarranted by the Holy Scriptures, and in violation of solemn pledges, was consummated, the Baltimore Conference promptly redeemed its pledges and declared that it "would no longer submit to the jurisdiction of the General Conference," and that it was "separate and independent of it." More than grateful are we now, in the midst of the perils of civil war, that political troubles prompted not that action.

We meet together not to assume the powers or exercise the functions which properly and only belong to an Annual Conference. We claim that, though separated by the stern circumstances of war from our brethren, both in Virginia and Maryland, we are an integral part of the Baltimore Conference. The strong ties of nearly a century cannot be easily broken. Our history is a common property, noble and precious, which even the ravages of war cannot destroy. Our hearts are still with brethren beloved, who recognize with us the action of the last Conference redeeming its pledges, and who, we believe, are yet in sympathy with us. When the hour of re-union arrives, and untrammelled and *together*, we can take our position, we hesitate not to express our unfaltering belief that the action of the Baltimore Conference will be found faithful to, and consistent with, its previous course. Aside from the fact that but a small proportion of our brethren even in Virginia (who constitute more than one-half of the Conference), can be present with us, the consideration that the members of our Conference in Maryland are placed under peculiar circumstances of difficulty, forbids any course of action which might embarrass them. But while we are free to confess, that in view of those facts, any action on our part, at present, fixing the relations of our Church would be improper and premature, we claim it to be our privilege and duty to give utterance to our opinions and feelings, so far as we are the representatives of the churches under our charge. Therefore,

1. Resolved, That in cheerful compliance with the Word of God, which enjoins obedience to the "powers that be," we claim to be good and loyal citizens of these Confederate States.



2. Resolved, That prompted by a spirit of Christian love, and wishing to "keep the unity of the Spirit in the bonds of peace," we are willing to ignore the differences which have heretofore imposed insuperable barriers to fraternal relations between ourselves and the Methodist Episcopal Church, South; and we hope that the time is near at hand, when upon terms equally honorable to both parties, we may meet upon a common platform whereby we shall become one people and one Church.

3. Resolved, That to effect an object so Christ-like in its nature, and so important to the general success of Methodism, we will exert our influence, it being understood that when, in the judgment of the Baltimore Conference, the time shall have arrived for the consummation of such a union, the General Conference of the M. E. Church, South, concurring, it will be expected that ministers of other Conferences will not hold pastoral jurisdiction within the bounds of our Conference.

4. Resolved, That three fraternal messengers be appointed to attend the next General Conference of the M. E. Church, South, to represent our views and feelings, and to aid the furtherance of the object above specified.

JAS. E. ARMSTONG, Secretary.

W. S. BAIRD,  
Chairman.